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# PRAYER OF THE ASSYRIAN KING ASURBANIPAL. (CIR. 650 B. C.)

BY JAMES A. CRAIG.

(Read before the Philological Society of the University of Michigan.)

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The following prayer is inscribed upon a clay tablet, K. 1285, which is contained in the British Museum collection of Assyrian antiquities. I copied the tablet in August, 1892, together with many more during that and the present year, some of which I hope shortly to publish. When I undertook to publish and translate this text I was not aware that any translation of it had been given, except the one mentioned by Bezold, *Cat.*, by Oppert (*Fragments Mythologiques*, pp. 30, f.), which I have not been able to consult. A few days ago, however, I found that a translation of it had appeared from the pen of Mr. Strong in Vol. VI of *The Rec. of the Past* (New Series). Mr. Strong promises the text with a philological commentary in the Proceedings of the Ninth Inter. Congr. of Orientalists. This volume has already appeared, but my copy has not yet reached me.

As some of the signs are scarcely legible and the prayer is one of great value not only from a religious but also from a linguistic standpoint, I have not hesitated to publish the results of my own work upon it, especially as they differ considerably from Mr. Strong's in the translation. There may be a difference in the texts also. Mr. Strong declares that Mr. Oppert's translation is incomprehensible in many cases. The notes added are not intended to be exhaustive, nor are some of them advanced as the only possible explanation of the words, but merely as the ground of my rendering, after having carefully considered the possibilities in each case.

The religious importance of a prayer such as this is much greater than appears at first sight. No one can read this prayer and disbelieve in the genuine faith of the worshipper—nor in his deep and overwhelming conviction of sin, nor in his simple, child-like trust in a God willing to forgive and guide and at last to save eternally. The Assyrian kings are usually charged with an unbounded degree of self-exaltation and haughtiness, and the charge is partly justified by the preambles in their historical inscriptions (but even there they are strong, as they claim, in the strength of heaven). It is, therefore, interesting to hear the words of the great conqueror, and patron of literature when he communes in anguish of soul with his God, against whom he has sinned. Here there is a humility and helplessness worthy of some of the most truly penitential psalms. It is a crisis in the king's life. As it would appear from the intimations of the context the stability

of his kingdom is threatened, or the fear of death has taken hold upon him. Whatever it is, he regards it, as was common to the Semitic mind, as the consequence of sin; therefore he pleads his guilt and sues for mercy. The intensity of petition is surpassed only by the free and full forgiveness uttered within his soul, or audibly heard in the tongueless voices of the winds.

It is interesting to note also the similarity with Hebrew thought found in certain passages. Verse 9, Thy lips shall not languish, etc. Cf. *ψ* 119: 123, Mine eyes fail for thy salvation. Verse 8, Thy feet shall not be moved. Cf. *ψ* 17: 36, Thou hast enlarged my steps under me and my feet have not slipped. *ψ* 26: 12, My foot standeth in an even place. Line 10, Thy tongue shall not utter the fear of thy lips. Cf. Isa. xxx. 27, His lips are full of indignation, etc. Compare also vs. 6-8 of reverse, where the king is said to have been set as a babe upon the knees of the goddess Ištar and to have sucked the paps that were put in his mouth, with Isa. lxvi. 10 sqq., where Jerusalem is represented as a benignant mother at whose breasts the pious Israelites are to suck and who like little children are to be dandled upon her knees.

I have called this production a 'prayer,' but I have done so provisionally. It seems to have been composed for some extraordinary occasion, an occasion possibly such as that suggested in the *notes* on l. 12, when the king's image was set up

## TRANSLITERATION.

### OVERSE.

- 1 .....up-ta-na-at-ta-ka *ilu* nabû ina puḥur ilâni rabûti
  - 2 [ḥa-at-ṭ]a-nu-a la it-ta-nak-ša-du napišti-ya
  - 3 .....ki at-ta-na-aḥ-ḥar-ka ḡar-rad ilâni âḥê-šu
  - 4 .....ti *m. ilu* Ašur-bâni-apal a-na ur-kiš a-na ma-ti-ma
  - 5 [a-na]-ku at-ti'-i-la ina šîpê *ilu* nabû
  - 6 .....*ilu* nabû ina puḥur ḥa-aṭ-ṭa-nu-u-a
  - 7 [it-ti-] ka *m. ilu* Ašur-bâni-apal ana-ku nabû a-di ṣa-at um-mî
  - 8 šêpâ<sup>pl</sup>-ka la is-sa-nam-ma-a la i-na-ru-ṭa ḡatâ<sup>pl</sup>-ka
  - 9 a-na-a-tî ṣaptâ-ka la in-na-ḥu a-na mi-taḥ-ḥu-ri-ya
  - 10 lišâni-ka la ta-at-ta-zal gi-ir-ta ṣaptâ-ka
  - 11 šâ a-na-ku da-ba-bu ṭâbu at-ta-na-ad-da-nak-ka
  - 12 a-mat-taḥ riši-ka u-šad-daḥ la-an-ka ina bît É-Bar-Bar
- 
- 13 *ilu* nabû iḡ-ta-nab-bi ma-a pi-i-ka am-mi-u šâ ṭâbu
  - 14 šâ it-ta-na-aḥ-ḥa-ra a-na *ilu* ur-kit-tu
  - 15 la-an-ka šâ ab-nu-u-ni it-ta-na-aḥ-ḥar-an-ni a-na i-tu-us-si ina E-Bar-Bar
  - 16 šim-ta-ka šâ ab-nu-u-ni [it]-ta-at-ta-na-aḥ-ḥar-ra-an-ni
  - 17 ma-a iši bi-bi-la ina bît šar-rat kalam-ma
  - 18 napšâti-ka it-ta-na-aḥ-ḥar-a-ni ma-a balat-su ur-rik *m. ilu* Ašur-bâni-apal
-

within the temple, an event which may have coincided with the divine assemblage, likewise at the beginning of the year, at which the destiny of the king was determined. For such a purpose it would be exceedingly appropriate. The king would make confession and supplication and the priest pronounce in the name of the divinity the divine forgiveness and promise.

There is a suggestion, in the composition, of some of the old English Miracle-plays and of some of the compositions of the Vedas, but, so far as I am aware, the 'prayer' does not furnish a *parallel* to anything we find in either the Miracle-plays or the liturgies of the Hindoos.

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### TRANSLATION.

#### OBVERSE.

*(Asurbanipal's confession.)*

- 1 (I) confess to thee, O Nebo, in the assembly of the great gods.
- 2 My transgressions let them not overwhelm my soul.
- 3 . . . . . I present myself before thee, divine hero, among his brethren :
- 4 (As for me), Asurbanipal, continually, forever,
- 5 I have cast myself at the feet of Nebo,
- 6 (I am prostrate), O Nebo, in the multitude of my transgressions.

(Here the scribe omitted the *paragraphing* line).

*(The divine answer.)*

- 7 With thee O Asurbanipal I, Nebo, shall be while days endure,
- 8 Thy feet shall not be moved, thy hands shall not be withdrawn,
- 9 These thy lips shall not languish for my approach,
- 10 Thy tongue shall not utter the fear of thy lips.
- 11 Seeing that I goodly things will bestow upon thee ;
- 12 I will raise up thy head, I will cause thine image to be brought into E-Bar-Bar.\*

*(Divine assurance that his prayer is well pleasing and that intercession has been made.)*

- 13 Nebo spake, saying : Thy mouth uttereth that which is good,
- 14 Even that which has come unto the divine Urkittu
- 15 Thy image, which I have made, is come before me within the sanctuary of  
E-Bar-Bar
- 16 Thy destiny, which I have determined, has been brought before me,
- 17 Thus : "Grant the desire (?) in the temple of the Queen of the Universe"
- 18 Thy life (soul), also, has been brought before me, saying : "His life prolong,  
even the life of Asurbanipal."

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\* *E-Bar-Bar* was a temple of Ištar in Nineveh (cf. K. 1286, ll. 4, 5), and should be read bit šarrat kalāma. See l. 17, and Notes.

- 19 ka-mi-iş ina ki-in-şi-i-şu m. ilu Aşur-bâni-apal it-ta-na-aḥ-har a-na ilu nabû  
bêli-şu  
20 ad-da-ni-ka ilu nabû la tu-maş-şar-an-ni ya-a-ši  
21 balati-ya ina pani-ka ša-tir napšâti-ya paḥ-da ina sun ilu belit  
22 ad-da-ni-ka ilu nabû gaş-ru la tu-maş-şar-an-ni ya-ši ina bi-rit ḥa-ta nu-ti-ya
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- 23 i-tap-la za-ki-ku ištu pan ilu nabû bêli-şu  
24 la ta-pal-laḥ m. Aşur-bani-apal napšâte arkâti ad-da-nak-ka  
25 šârê tâbê ana napšâti-ka a-paḥ-ḳid  
26 pi-ya am-mi-u šá tâbu iḳ-ta-nar-rab-ka ina puḥur ilâni rabûti
- 

## REVERSE.

- 1 ip-ti-ti m. Aşur-bâni-apal ar-ni-şu it-ta-na-aḥ-har a-na ilu nabû bêli-şu  
2 ša iṣ-ba-tu ina šêpâ ilu šar-rat Ninua<sup>ki</sup> la i-lu-aṭ ina puḥur ilâni rabûti  
3 ša ina ḳa-an-ni šá ilu ur-kit-tu ka-şir la i-lu-aṭ ina pu-ḥur ḥa-ta-nu-ti-şu  
4 ina pu-ḥur ḥa-ta-nu-ti-ya la tu-maş-şar-a-ni ilu nabû  
5 ina pu-ḥur in-ya as-si-ya la tu-maş-ša-ra napšâti-ya
- 
- 6 ši-iḥ-ru at-ta m. ilu Aşur-bâni-apal šá u-maş-şir-ka ina êli ilu šar-rat Ni-  
nua<sup>ki</sup>  
7 la-ku-u at-ta m. ilu Aşur-bâni-apal šá aš-ba-ka ina bur-ḳi ilu šar-rat Ni-  
nua<sup>ki</sup>  
8 ir-bi zi-zi-i ša ina pi-ka šak-na ti-in-ni-iḳ šînâ ta-ḥal-lib ana pa-ni-ka  
9 ḥa-ta-nu-ti-ka m. ilu Aşur-bâni-apal ki-i si-pi ina pa-an mi-i i-la-'u  
10 ki-i bur-bi-il-la-a-ti šá pa-an irši-ti ta-at-ta-ar-ru-ḳu ina šêpa-ka  
11 ta-az-za-az m. ilu Aşur-bâni-apal ina tar-ši ilâni rabûti tu-na-a-ad ana êlat  
šamê

*(Asurbanipal continuing to pray magnifies Nebo.)*

- 19 Bowing down in his humility Asurbanipal prays unto Nebo, his lord :  
 20 I magnify thee, O Nebo, forsake thou not me, even me,  
 21 My life is written before thee, my soul reposes in the bosom of Beltis.  
 22 I magnify thee, O Nebo, thou mighty one, abandon me not, even me, in the  
 midst of sins.

*(The divine response.)*

- 23 There answered a breeze from the presence of Nebo, his lord \* (saying):  
 24 " Fear thou not, O Asurbanipal, long life will I vouchsafe unto thee,  
 25 Favoring winds for thy life I have appointed (for thee),  
 26 My mouth, uttering that which is good, shall present thee in the assembly of  
 the great gods.

REVERSE.

*(Confession of Asurbanipal.)*

- 1 The confession of Asurbanipal, his sin is brought before Nebo, his lord,  
 2 That which he took at the feet of the queen of Nineveh he did not conceal in  
 the assembly of the great gods.  
 3 That which with the reed of the divine Urkittu is recorded he did not conceal  
 in the assembly of the great gods.  
 4 In the multitude of my transgressions abandon me not, O Nebo,  
 5 In the multitude of my sins (and) my sorrows forsake thou not my soul.

*(The divine response.)*

- 6 Little wert thou, O Asurbanipal, when I committed thee to the (care of the)  
 Queen of Nineveh ;  
 7 A babe wert thou, O Asurbanipal, when I satisfied thee on the knees of the  
 queen of Nineveh,  
 8 The plentiful paps, which into thy mouth were put, thou didst suck, with the  
 two (breasts) thou didst cover thy face.  
 9 Thy sins, O Asurbanipal, like the waves on the face of the water, shall come  
 to nought.  
 10 Like the flowers (?) upon the face of all the earth they shall vanish before  
 thy feet :  
 11 Be thou strong (= of good cheer), O Asurbanipal, in the presence of the great  
 gods, thou shalt be exalted to the highest heaven.

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\* Cf. Acts II. 2.—And suddenly there came from heaven a sound as of a rushing mighty wind and it filled all the house where they were sitting.

## NOTES.

Obv. l. 1. *uptanatta*—**פתח** open, *Iftānaal*, II<sub>3</sub>, 1 p. s. This is a rare and interesting form, only two other cases being known, and they occur also in the writings of Asurb., viz., *umdanallû* = *umtanallû* (they filled themselves) Asurb. Sm. 285.8, and *ušanallâ*, properly 3 f. pl. form (*he besought*) *ibid.*, 290.54, cf. Del. *AG.*, p. 229. The form is intensive-reflexive. The root **פתח** = open, II<sub>3</sub> = open or expose one's self fully, make unreserved confession.

l. 2. The restoration at the beginning is evident from the last two signs. The restoration to be made at the beginning of l. 1, one is probably *ana-ku*, I. *ḥaṭṭanu* = *ḥaṭṭānu*. A rare formation expressing intensity from *ḥaṭ*\* (like Heb. **עָצַב** fr. **עָצַב** orig. **עָצַב**) = great sin, *sinfulness*.

l. 3. *attanaḥḥar* = *antanaḥḥar* = *amtanāḥar*, I<sub>3</sub> **מָחַר** be before. I<sub>3</sub> be presented, present oneself (in supplication). Cf. also ll. 14, 15, 16, 18, 19, Rev. 1.

l. 4. *urkiš*,—adv. fr. *urku*, length, Hebr. **אָרֶךְ**. For the adverbial form with the preposition cf. *ana dâreš* (fr. *dâru* continuance), forever.

l. 5. *atti'ila* **נָהַל** lie down, Syn. *rabâšu*, *nâḥu*; I<sub>2</sub> cast one's self down. *atti'ila* = *antāhil*. This passage confirms the *close* synonymity of these words. If the passage V R. 52, 61b, which I first noticed in '86, contains, as it probably does, this same verb, which, however, may be read *šalil* (or *salil(u)*, Dr. Delitzsch's identification of this Assyrian verb with the Hebr. **נָהַל** in *ψ*. 23 can hardly be doubted, notwithstanding the arguments against it advanced by the Arabists, especially Professors Praetorius, *Litteraturblatt f. or. Phil.*, I. 195, and Mueller, *ZK.*, I. 357 sq. The passage in V R. reads: *alpi u immêri biriš nil(u)*, the oxen and the asses lie together (*zwischenweise*). The Hebrew of

*ψ*. 23:1 } **בְּנֵאוֹת דֶּשֶׁא יִרְבִּיצֵנִי** demands by the parallelism a synonym of **עַל-מִי, מִנְחוֹת, יִנְהַלֵּנִי**

**רָבִץ** in the second member, and there is no passage in the O. T. where **נָהַל** may not be so translated, and more appropriately in some passages (equally so in others) than by *lead*, a meaning ascribed to it by a very strained Arabic etymology. "He causeth me to lie down in green pastures, He maketh me to rest beside still waters," is certainly more conformable to this law of Hebrew poetry, preserving, as it does, the figure of the flock in tranquil repose with which the Psalmist begins the distich. The idea of Yahweh's presence in activity is introduced in v. 3. For other examples of the verb, *vid.* Del. *AG.*, p. 292.

l. 7. It seems that the scribe omitted the division line between this and the following paragraph. The restoration of *itti* at the beginning suits both the context and space.

l. 8. *issana(m)* **שָׁנָה** change. IV<sub>1</sub> = *inšánâ* = *iššánâ*. For the change from the palatal *š* to the dental *s* cf. *asala* (= *aštálala* Salm. ob. 129.) = *aššalala* = *assalala*. *Šallasu* (= *šallatšu*) *asala*, his spoil I carried off.

inaruṭa = ináruṭâ, L<sub>1</sub> נרט, *pres.* 3 f. pl. (for dual). Asurb. sm. 125.69 ul inirruṭa (= iníruṭâ, ináruṭa) šîpâ-ka "Nicht sollen zurueckhalten deine Fuesse," Professor Delitzsch, *AG.*, so also in my "Throne Inscr. Salm." "Thy feet shall not give way." *Ibid.*, Col. III. 7, the name of the outer wall of the city of Ašur is called munirriṭi-kibrâti, "the one that causes the four regions 'to tremble;'" see also V R. III. 58; VI. 72, etc. The general term "wage war," "shake," may be applied in the passages where this verb occurs, but what is the original meaning? May it not be, as I am inclined to suspect, though I cannot recall any examples of the change, that we have in the Assy. נרט the Heb. and Aram. מרט, Syr. مَرَط and Arab. مَرَط to pluck out, draw off, flay, break, etc.? In favor of this identification, 1) מרט does not appear in Assyrian; 2) נרט does not appear in the other Semitic branches; 3) the change from מ to נ in Assyrian is a common occurrence in the formation of nouns with prefix מ, cf. Assy. nappašu and منفس, narkabtu and מַרְכַּבְתָּא, nalbušu, مَلْبَسٌ.<sup>1</sup> See on this subject Professor Haupt's extended treatment in *Beitraege z. sem. Sprache*. Vol. I., p. 158 sqq. 4) The change occurs likewise in finals in nouns, cf. בנה and Arab. أَبْنَاهُ, so also in the pronouns and pronominal suffixes e. g. אתם and أَنْتُمْ, but Syr. أَنْتُمْ. See Wright, *Comp. Gr.*, p. 67.

Accepting the original signification of "strip" and its extended meaning "break," these are applicable in the Assyrian texts, whether in such phrases as munirriṭi kibrâti, or in the phrases šêpâka, kâtâ-ka ul ináruṭâ in view of the *usus loquendi* of the Semites. Cf. the use of פָּשַׁט in Hebrew, and hepû, uḥappî in Assyrian. Cf. Khors. Inscr., l. 14; I R. 36. 9. matâti kališina kîma ḥašbâte udaḫḫiku; cf. גזו Nah. i. 12 וְגִזְּוּ וְעָבְרוּ and they shall be cut off (by the enemy) and shall pass away, גזו being the term. tech. for "shearing" like מרט for "shaving;," cf. גלה to shave the head, Deut. XXI. 12, but also used of the complete destruction of the people, Isa. VII. 20, etc.

9. in-na-ḥa אנה, L<sub>1</sub> Pres. 3 pl. f. (prop. innahâ) = i'nahâ. The word is usually found in connection with buildings, "to be in ruins," "fall into decay," hence, also, "perish," "fail." Cf. IV R. 9. 38, a, ša birkâšu la in-na-ḥa = whose knees do not become weary.

mi-taḥ-ḥu-ri—מחר, L<sub>2</sub> Inf. = mitáḥuru. The prep. ana is here used in the sense of Heb. ב, ana mitáḥuriya = in my being present = in granting thy request.

10. ta-at-ta-zal נזל, = tantázal, L<sub>2</sub> 3 f. s. cf. Heb. נזל to flow down, distil, then, fig. utter speech, cf. Deut. XXXII. 2 הַנִּזְל בְּטֶל אִמְרָתִי—יֵעָרֵף כַּמָּטָר לִקְחִי.

gi-ir-ta גרה? (cf. dimtu fr. דָּמָה) cf. Heb. גרה and Aram. גרא, both in Pi. "excite," cf. also the Syriac ܓܝܪܬܐ. girtu would accordingly mean

<sup>1</sup> Cf. the *Barth law*.—R. F. H.



fear. The use of the word is a tropical one though founded upon a physical phenomenon, as in English, we say, "his lips (or face) blanched with fear," or "grew pale with excitement."

11. at-ta-na-ad-da-na  $\sqrt{\text{נָרַן}}$  = I<sub>3</sub> = antanádān.

12. a-mat-taḥ— $\sqrt{\text{מָתַח}}$  I, pres. 1 p. = amátah. Cf. IV R. 61 (68), 28 b, ina eli a-mí-lu-ti la ta-tak-kil mu-tu-uḥ ênêka a-na a-a-ši du-gul-an-ni = Put not thy trust in man, *lift up* thine eyes towards me, look upon me. Cf. Del. *Heb. Lang.*, p. 40, and *Proleg. S.* 177, also Lotz. *Tig. S.* 131. The word  $\text{מָתַח}$  in Heb-Aram. means "to spread or stretch out," Isa. XL. 22: "He *stretcheth out* the heavens like a tent," which is *raised up* as well as stretched out.

u-ša-d-dah  $\sqrt{\text{שָׂרַח}}$ , "go," "march," used both of warlike expeditions and ceremonial processions. In former sense cf. my Mon. Inscr. Salm., p. 24, in the latter, note V R 8. 98. The 25th day of the month Sivan was a šadaḥu (procession) of the lady (goddess) of Babylon. Cf. further I R. 67. 33a, and Inscr. Wad. Brissa, Pognon 8. 7, 29 sqq. This latter passage reads: "In Zakmuk, at the beginning of the year, at the Akitu festival of Marduk, the lord of the gods, when *Nebo*, the victorious son of Borsippa, iša di[h u] (i. e. enters) into Babylon, etc. Cf. also in connection with this passage and prayer, I R. 54, 2, 54 sqq. The place of destiny in Ubšugina, the holy-place of destiny within which, during Zakmuk, at the beginning of the year, on the 8th and 11th day, the king of heaven and earth, the lord god, dwells, the gods of the heavens and earth approach him, bowing down they stand in his presence, the destiny of the future, the destiny of my (Nebuchadnezzar's) life they hear. Cf. Jens. *Kosmol. S.*, 84 sqq. la-an-(ka): lân u = šalmu, image (which probably meant first, *dark shadow*, *silhouette*, cf. šalmu, "black"). Cf. IV R. 22, 9 and 10a with 13, 23 and 25a, which reads, l. 23 sqq: šarru ša ana ba-laṭ ûmê ru-ḫu-ti šum-šu iš-ša-ka(nu) ša-lam-šu a-na ûmê ša-a-ti i-ba-nu ina bit Ya-A-Ku (= Adar, Nebo) bitu ša tašilti hiduti = the king whose name has been determined to live for future days his image for endless days is made (set up) in the temple of Nebo, the temple of festival (and) joy. For the reading of the last clause Bît-KA-Ni = bîlu ša tašiltu hiduti, see *ZK.*, p. 81. 7. Bit Ya-A-Ku = Adar V R. 37. 81a. (= Nabû II R. 57. 18 c.)

bit E-Bar-Bar, name of a temple of Ištar in Nineveh into which on the 16th of Tebet Ašurb. (or possibly his image), in ceremonial garb entered with costly and pure offerings, cf. K. 1276, obv. This month was sacred to Nebo, cf. V R. 43, 31 c, d, <sup>ilu</sup> Ab-Ba = Nabû ḫa-éš-ši ab-bu-ti, Nebo, the bestower of decision (?)

13. am-mi-u  $\sqrt{\text{אָמִי}}$  I, part = 'âmiyu, "speak."

<sup>ilu</sup> Ur-kit-tu.—cf. Rev. l. 3 ša ina ḫa-an-ni ša <sup>ilu</sup> Ur-kit-tu ḫasir that which is collected with the reed of Ur. he did not conceal. The word is

probably the same as *urkitu* syn. of *arku*, יֶרֶק. That a *god* is intended here, there can be no doubt from this verse. *ASKT.* 116, 8 *Ištar* is called *mušêšat urkiti* = she who causes the *urkitu* to come forth. But the reference in our text cannot be to the growth of the *urkitu* but to the use of it, hence = to *Kanû*. Cf. in this use *V R.* 9 *a.2.* and *b.2.*, *bīlu<sup>m</sup> i-bi-li ilânî ša ina šamê uiršitim i-diš-ši-šu ši-i-ru; ka-a-tu a-mat-ka ina ir-ši-ti ina ša-ka-ni ur-ki-túm ib-ba-an-ni* = The lord, leader of the gods in the heavens and earth, he alone is exalted; as for thee thy command on the earth, through the establishment of the *urkitu* is made glorious. There is no conclusive proof, but there is cumulative evidence in support of the proposition that the god *Nabû* was the *ilu* *Urkitu*. 1) *Nebo* was regarded as the inventor of the cuneiform writing, *V R.* 43, 33 c, d, *Nabu banû šitri dupšarruti*, and is called the scribe of the gods. 2) *Kanû* is used for "stylus," in phrases such as: *rikis kanê* (II 29, 61a.) the bond (or record) of the reed, *kimi kanê idi* (IV 19. 54, b.) like a reed of the hand (writing reed), because made of wood and resembling a reed, or because reeds were used. 3) *Kan miḥri* = the reed of *miḥri*; *miḥru* is one of the attributes of *Nin-Ib*, II *R.* 67. 66, c. d. The word *miḥru* is probably to be explained here as meaning "presence," i. e. the recording reed, that which makes all past things present. It may, however, be taken as meaning "battle," but not so appropriately. 4) Similarly, *Šar-Šar* = 'našpa(n)ti, is an attribute of *Nin-Ib* (= *Nabû* II *R.* 57. 18, c.) cf. *Jensen's Kos.* § 239. They are found joined with *Urkitu*, *K.* 4931, obv. 7 (cf. *Br.* 5164) *mušêšat urkiti*. 5) *GI* = *kanu*, *šimtu* and *GI-Hal* = *banû piristi* = *ilu* *Nabû*, *V R.* 43. 32. c. d. 6) *Ú-Šim(Rik)* = *urkitu*, *ilu* *Šum(Ši)* and *ilu* *Úr* are titles of *Nabû* (*nitukki*) occurring together II *R.* 54. 72-3, g. h. It is probable that we have an error here, either in II *R.* or on the part of the scribe and that instead of *ÚR* we should have *Šim*. A note in my text, however, reads: "gut edirte Goetter-List," *Del. Vorlesg.*, '85.

15. *i-tu-us-i* probably = *itûsi*, and means here, judging from the context, something like *parakku*, sanctuary—cf. Note on l. 12. *itûsi* might be for *itûšši* = her (the temple's) *itû*, but *itû* means "side." If it meant "interior," "innermost part" here the construction would be proleptic; but if it means something like "holy-place" the construction is natural.

*a bnû-ni* בְּנֵה, *ni* enclitic after the *u*-term. of the relative clause.

17. *iši* יִשֵּׁה, I, *Imv.* to have, be.

*bibila*. Accus. of *biblu*, "wish," "desire."

18. *ur-rik* אֶרֶךְ, be long, II, *Imv.* = 'urrik, prolong.

19. *ka-mi-iš* קָמִין (varying with כָּמִין and כָּמַם) Heb. קָמַן *constringere*, bow down. That the reading is קָמִין here, is rendered probable by the following word *ki-in-ši-i* = *kimši* from the same root. The syllable *ši*, so

far as I know, is never read with a **ד**. Cf. Deluge, *ALS*.<sup>3</sup> 130, *uḫ tam miš ma atta šab abakki*, I bowed and sat down, I wept. For **כמם** see Sm. 1371 (Del. *H. Lang.* 49) *šarrani šakkanaki u rubûti panûka kam-su*, kings, potentates and magnates bow before thee (*Gilgamis*), and I R. 54, 62a.

*addani* **נאדן**. This is a difficult form. It seems to be a present formed after the analogy of the imperfect with enclitic *ni*. Cf. Imperfect *abar* from **נאר** and *taddana*, Del. *AG.*, §§ 18\* and 275., *addani* = *andani* = *anadani* = *an'ad(a)(ni)*. **נרן** is not used alone in the sense demanded by the context, but is generally used in such texts in the response of the god, in the sense of "deliver," "grant," and is so used here, II. 11, 24. Cf. IV R. 61 (68), Col. I. 21, 33, Col. IV. 57. Whereas, in the same texts, the divine *command* is *na-ida*, Col. VI. 53, 58, or *na-i-da*, Col. II. 33, 39.

*ša-ṭir*.—Perm. I. 3. 5. **שטר** write.

*paḫ-da*.—Perm. I. 3, pl. f. for *paḫdâ* (pl.) for *paḫdat* (sing.) under the influence of the interchange between *napišti* and *napšâti*.

*sun*.—St. C. *sunu*. Ur, Del. *ALS*.<sup>3</sup> "Das Untenbefindliche bei Menschen u. Thieren." Das Obenbefindliche, i. e. *bosom, embrace*, is better supported by this passage and others, cf. IV R. I. 36 and 37, where Ur is translated by *udlu* (or *tamlu*), *aš-sa-ta ina ud-li amêli i-tar-ru-ú*, the wife in the embrace of her husband they cause to tremble (or the wife from the bosom of her husband they turn away), II R. 35, g. h. 63-70, *ardatu ša ina sun mu-ti-ša ku-uz-ba* (= *ulšu*) *la il-pu-tú—ardatu šaina sun mu-ti-ša šu-bat-sa la iš-ḫu-tu*, the maid who in the bosom of her man does not turn away pleasure—the maid who in the bosom of her man does not remove her garment. (*udlu* might be read here *tulu*, which *ALS*.<sup>3</sup> Gloss. defines "*weibliche Brust*." Another word *sunu* occurs = *Tu + Ku*, V R. 15, 20, c. = *Šú-Su-Up-Ku*, V 15, 43 c.

23. *i-tap-la*.—**אפל** answer, I<sub>2</sub> Impf. = *itapal* = *i'tápal*.

*za-ki-ku*.—Syn. of *šâru*, cf. Brun. 5622 and 5627.

25. *a-paḫ-ḫid* = *apáḫid*, Pres. I, s.

#### REVERSE.

2. *i-lu-at*.—**לוט** (?) cf. Heb. **לוט**, cover, hide = *ilûṭ*, for *ilwuṭ*.

3. *kašir*.—**קצר** collect, Perm. I.

5. *in*.—cons. of *énu* = *annu* (?) sin.

*assi*.—I have taken from a nom. *assu* sorrow, cf. **أَسَى**, be sad, sorrowful.

7. *la-ku-u*.—V R. 23, 33 sqq. Tur-Da | *du-mu da-ad-du-u* | = *šir-ru* (cf. *šurru* beginning); *šihru*, small; *la'u*, weak?, and *la-ku-u* are given as synonyms. *lakû* means, therefore, and as the parallelism here requires, little, young. A comparison of this list with that in II R. 30, 29-49,

where da-du occurs, l. 41, suggests that both du-mu and da-ad-du-u, above, are Semitic; du-mu might well be derived from דוּם (דָּמָם), cf. infant.

8. ir-bi.— $\sqrt{\text{רָב}}$ , enlarge, increase, irbu, fullness, *abundantia*.

zi-zi-í = zizê from zîzu, Hebr. זִי. The Hebrew word occurs three times in the Old Testament. Following Kimchi and Abuwalid it is translated in  $\psi$  s. 50: 11; 80, 13, "wild beasts," in R. V. and A. V. The LXX. has in the first place *ὡραιότης* (beauty), in the second *μονιὸς ἄγριος* (*solitary*) or *wild beast*. In Isa. LXVI. 11, the LXX. translates *μαστός* "breast," the A. V. and R. V. translate "*abundance*," the A. V. giving as a marginal rendering "*brightness*," evidently considering the word as probably the same as צִיץ. Gesenius Woerterb. gives "Fülle," and adds: "Die Bed. *Euter* lässt sich nicht erweisen." This passage in Assyrian settles the meaning of the word, for here it can mean nothing else than *pap, teat*. "The full zizê which were placed in *thy mouth* thou didst suck." Isa. LXVI. 11 reads, then: "that ye may suck and be satisfied with *the breasts* of her consolations, that ye may milk and be delighted with *the paps* of her glory." By an elliptical and synechdochical construction the word is used in our text in the second member of the parallelism in the sense of "breast," "with two (breasts) thou didst cover thy face." Here zîzu is used in the sense of šaddu. In both places where the word occurs in the Psalms it is used by the same poetic figure for "beasts," but it is only by synechdoche that it can mean "beast." Ps. L. 11, I know all the fowls of the mountains; and the *teats* of the field are mine.

tí-in-ni-iḱ = tînik  $\sqrt{\text{נָק}}$ , suck. Impf. I. ta-ḥal-lab  $\sqrt{\text{חָלַב}}$  cover, Pres. I. = taḥálab.

9. si-pi—must mean here something like "waves." Mr. Strong compares Arabic sipi.

i-la'-u  $\sqrt{\text{לָא}}$  to be without strength, vanish (cf. Heb. לָא, Ar. لَا and Arab.  $\sqrt{\text{لَا}}$ . *vid.* Del. *Proleg.*, § 133).

10. bur-bi-il-la-a-tí.—pl. of a sing. burbiltu(?). Have we here a case of dissimilation bur for bul from a root בול?

ta-at-ta-ar-ru-ḱu.— $\sqrt{\text{תָּרַק}}$  cease, fail, pass away, I<sub>2</sub> Pres. 3 f. tattá-ruḱu. The forms i-tar-ra-ḱu, I R. 42, 19; III R. 14. 21, etc., should be read with *k* not *ḱ*; so also it-[â]riḱ Del. 123 *ALS*.<sup>3</sup>, 104). Delitzsch, Haupt, Jensen, תָּרַךְ.

11. ta-az-za-az.— $\sqrt{\text{אָזַז}}$  be strong = ta'azaz (= tâazaz) Pres. 2. S.

tu-na-a-ad.— $\sqrt{\text{נָאֵד}}$  II<sub>1</sub> = tuna''ad. II<sub>1</sub> usually converts the intrans. verb into a trans. This cannot be the case here in view of the following Prep. ana, which the verb, when actively used, does not take.

êlat šamê.—For this reading of An-Pa cf. Bruen. No. 481. This reading depends upon the rendering of the verb.

*University of Michigan, Dec. 2, 1893.*



K. 1235 Obr. contd.